

DEFERED ARTICLES.

From the New York Mirror.

Boarding Houses.—It would be curious to study the effects of these establishments upon the habits and manners of our community. They would be found to possess an influence of which they are now scarcely suspected. Among other consequences they encourage matrimony; for the youthful pairs who would hesitate at the necessity of hiring and furnishing a house, procuring servants, buying carpets, sofas, damask curtains, sideboards, cutlery, Dutch ovens, kettles, &c. &c. marry now without the fear of such useful prosaic things in their imaginations. Boarding houses, at a moment's warning, offer them the advantages of long-organized and matured house keeping. The tender lover leads at once his blushing bride into apartments fit for a duchess; she rests her fair foot on an ottoman which has yielded, peradventure, to the foot of her once beautiful grandmother on a similar occasion. She arranges her curls in a mirror, to whose lucid surface have bent the bright eyes of a generation of belles and of brides. At a moment's warning she is installed as if in a palace, at a moment's warning she abandons it for some more congenial abode of rural bliss—when the warm weather comes on. For a people so fond of change and travel as we, the difficulties would be insurmountable of carrying our roving propensities into effect, but for the facilities of these convenient receptacles for wanderers. The labor of selling furniture, or indeed of buying furniture, we could never fancy very appropriate for a newly and happily-married couple. It is all very well as long as the affair extends no farther than rose tables, wax flowers, work-boxes and astral lamps, but when it reaches the more homely articles of housewifery, it has less apparent appropriateness. Picture an adoring lover, who carries his mistress' miniature and a lock of her hair in his bosom, walking out with her to furnish a house, weaving visions of future joy, and breaking out the story of his love with an under-current of interrogations about kitchen utensils.

"Ah, my sweet Delia, the impression you have made on my heart will never—"

"Oh there, Frederick, you were looking for griddles—there is a shop full of them!"

"Or—"

"Pray, Frederick, how long do you suppose it will be ere you begin to tire of my society?"

"Oh, never, my love! never!"

"But husbands do sometimes prove faithless—"

"Delia, I will be constant as the polar star.—How much ought I to give for a sauceman?"

These anomalies, and others equally awkward, are saved to the new-caught captives of Hymen by those much abused establishments—the boarding houses.—They may be made the most desirable and delightful residences in the world.

A young lady, of wealthy connections, and beloved by a numerous circle of friends, died a few days ago, from illness, it is thought, occasioned by a too close application as a class teacher to a Sunday School.—Soldiers who die in the field of battle are honored with monuments and public demonstrations of respect. How few among females who perish in the noble cause of humanity are consecrated in history or remembered excepting in the affections of bereaved friends!

If sometimes the lightness and extravagance of women are censured; if their weakness and follies are magnified, we owe it to justice to record their virtues, their humanity, their noble efforts in the cause of charity and religion. They are at present the pillars of the Church, the patrons and protectors of most of our charitable institutions. Nothing subdues their energy in a good cause; they brave the "peltings of the pitiless storm," the dangers of disease, nay, even the terrors of death, rather than fail when beckoned on to the fulfillment of good deeds. Mahomet contended that women had no souls.—Had he allowed them the privileges to which they were entitled by nature, and their just influence in society, he would have discovered that their souls are of a more pure and ethereal character than those of the "lords of the creation."

It is one of the beautiful traits in the character of Frenchmen, that his nearest and dearest and surest counsel in all his affairs, is his wife, on all occasions she is consulted. It should be so with us. N. Y. Star.

Lorenzo Dow, was an oddity of the oldest kind. His sayings for a time, like those of the celebrated Rowland Hill, filled the newspapers, and pleased the public from Maine to Louisiana; Dow was known in all parts of the Union; and it is probable that not a town or city of any note in the boundary of the states was left unvisited by him. The story of his raising the Devil, and the way he did it, is well known. The best anecdote of him is, that being one evening at a hotel kept by one Bush, in Dohi, (N. Y.) the residence of the celebrated General Root,—he was importuned by the latter gentleman, in the presence of the landlord, to describe Heaven. "You say a great deal about that place," said the General, "tell us how it looks." Lorenzo turned his grave face, and long waving beard, towards Messrs. Bush and Root, and replied with impetuous gravity; "Heaven, friends, is a vast extent of smooth, rich territory, there is not a root nor bush in it, and there never will be."

A LEGAL DISTINCTION.—Two prominent advocates in this eastern section, within fifty miles of Bangor, were once engaged in a case in Court on opposite sides. Their feeling were very much enlisted in their clients' favor. One of them in the course of his remarks made an assertion which very much excited the other, who thereupon sprang upon his feet and exclaimed, "Brother C. do you say that as a lawyer, or as a man? If you say it as a lawyer, it is very well, but if you say it as a man, you lie."

Rangor Courier.

PREPARING FOR THE WORST.—Once upon a time it happened, that a poor wight married a shrew, who led him a pious life; she fell ill; the doctor was called in, and the anxious, affectionate husband, inquired of him how his dear spouse was; Galen shook his head, and told him to prepare for the worst. "What," said he, "is she likely to get over it?"

The Missionary Society at the meeting of the annual Conference of the M. E. Church, in Charleston, in February last made the following REPORT,

Presented at the Anniversary of the Society, Feb. 15, 1836.

The Board of Managers of the Missionary Society of the South-Carolina Conference meet the brethren of the Society, and the friends of missions, on the present occasion, with more than usual satisfaction. The past year, which some had feared might prove disastrous to the missions, has proved eminently prosperous. The missionaries, (except brother Rush of the Cape Fear mission who had a fever, and brother Chappel of the Pee Dee mission, who suffered hemorrhage and was disabled for a time,) have been preserved in health; and they all have labored much, and well, and with good success.—Blessed be God who only hath done it! And may this occasion which calls so gratefully for thanksgiving, serve also to encourage our faith and quicken us to duty.

It is known that the missions of this conference, except one, have been undertaken expressly for the benefit of the slaves. The excepted one, that (of King's Mountain) returns fifteen places of preaching at which are 114 whites, and 21 blacks, in the membership of the Church. Having thus attained to sufficient maturity, this mission will pass into the list of circuit; and for the year now to begin, we may be expected to have no other missions but those to the slaves. Of these missions we now have nine, which are served by ten missionaries. It is delightful to add that so widely open and ripe to the harvest is this field, we might double the number of missionaries could so many be spared from the scant supply of ministers belonging to the Conference. Under such circumstances, how forcibly do our Lord's words recur, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Brother Huggins of the Black Swamp Mission, reports, that the work of that mission has consisted chiefly of preaching in the negroes at several of the churches of Robertville circuit, and one or two others not within its range; and visiting the plantations. Catechetical instruction to the children, which we regard as the right arm of usefulness among the slaves, has been but partially attended to, owing to the planters not appreciating this branch of service, and the proper subjects of it being not so numerous, or else less at leisure, than in some other places. His labors with the adult negroes, however, have been much blessed. Many have given satisfactory evidence of reformation; and he reports 180 members of the Church. Of this number, about three-fourths will be returned to the conference as belonging to the circuit near whose churches they reside; and we recommend such an extension of that circuit as to include the rest, that we may give the labors of the missionary to those who are more needy.

The Beaufort Mission, is situated on Port Royal, St. Helena, Coosaw, Dawtaw, Paris, and Lady's Islands. This is a wide field, and open to a much greater extent than we have yet supplied it, or are now able to supply it. Brother Coburn of this mission, reports a great improvement of its condition since our last anniversary. It has proved a sad hindrance, however, that the Islands are separated by wide waters, which are frequently impassable for small boats and occasion many disappointments. More missionaries are earnestly called for. We believe our brother has done all that was in his power to do; and his success under the disadvantages which have attended his work, gives a strong emphasis to the calls of those who desire to have their people served, and served fully. At present the mission covers seventeen plantations, at which there are 131 members of the church, and 300 children under catechetical instruction.

The Combahee, Ashepoo, and Pon Pon Mission, includes a number of rice plantations on the rivers by whose names it is designated. Two missionaries, the brethren Byrd and Wilson, have been employed in it; but at its present great extent, and it might be still more extended, we could wish it to be formed into three missions with four missionaries. In view, however, of our whole work, and the insufficient number of our ministers, we deem it expedient to recommend no more than its division, into two missions, with three missionaries. Here, as in the Beaufort mission, the work has been too extensive in proportion to the workmen, to admit of its being prosecuted at every point in the most successful manner. But great good has been done, and the mission-

aries return 1190 church-members, and 350 children under catechetical instruction. It deserves to be noticed also, that both in this and the Beaufort mission, neat and commodious chapels have been erected by the planters expressly for the slaves; and the same planters contribute liberally to the funds of your society.

The Santee Mission, serves the slaves of a number of rice plantations on North and South Santee, and the Island between them. There are twenty plantations covered by fifteen appointments for preaching in this mission. The missionary here has constantly performed the unexampled task of preaching five times on the Sabbath day, without injury to his health; and has been equally indefatigable in catechising the children, visiting the sick, and other missionary duties, during the week. This mission has thus been raised to the first place in our list of missions, and returns 607 members in the fellowship of the Church, and 425 children under catechetical instruction.

The Manchester Mission lies in the neighborhood of the town of Manchester near the junction of the Congaree and Wateree Rivers. This mission has hitherto been served by local ministers, employed as missionaries, and has not yet got to be conducted as strictly as we could wish, on the plan we recommend for our missions. Catechetical instruction, both of the adults and children, we consider of too great importance to be neglected, or but partially attended to. And this mission having now been on our list several years, we deem it proper to urge on the missionary the performance of this branch of service to the utmost of his power. It certainly affords the best corrective of superstitious extravagancies, and the most hopeful basis of a sound christianity among the negroes. There are here 6 places of preaching, and 320 members of the Church.

The Wateree Mission lies on the river of that name in the neighborhood of Camden. The number of members of the Church in this mission, is less than it was a year ago, owing solely to removals to the West. The state of the mission is sound and improving. Brother Holmes the missionary, reports fifteen plantations served by preaching at eight preaching places, in this mission. His preaching and other missionary labors, have been eminently useful to the negroes, and satisfactory to their owners; and we repeat with pleasure from his report, the instructive remark, that, "where he had the fairest opportunities of catechising the children, there the grown people profited most." There are in this mission 13 whites and 35 blacks in the communion of the Church, and 100 children under catechetical instruction.

The Pee Dee Mission lies on the Pee Dee River, from Marr's Bluff, upwards, to some distance above Cashway ferry. There are ten plantations served by this mission, besides preaching at four churches to promiscuous congregations. Here also there has been a decrease in the number of church-members by removals to the West, without any falling off as to the good condition of the mission. The missionary, brother Chappel, returns 150 members of the Church and 40 children under catechetical instruction.

The Black River and Pee Dee Mission, is situated at the junction of these rivers, and extends ten or twelve miles upwards on each of them. This mission has been but one year in operation. The missionary, brother Coggeshall, reports, that he was kindly and hospitably received by the planters generally; who welcomed him to his work with a generous confidence, and have since substantially evidenced their esteem of it. The work of this mission, however, has not yet been reduced to a uniform character, and at its commencement could not safely be made uniform. Prudence would always suggest great respect to the opinions of the master, as to the best mode of service. But these opinions are various, and sometimes even opposite. In some places, the prevailing opinion assigns to the instruction of the children as important a place as we could wish it in the list of a missionary's duties; whilst in other places it is but lightly esteemed. Some planters are willing, and even desirous, to have services for their negroes on their plantations, but are unwilling to have them assemble with other negroes, promiscuously, for worship; whilst others prefer the usual public worship at a church for the neighborhood, and seem not to be in favor of plantation preaching. It costs less labor to preach fewer sermons to large assemblages, than many sermons to fewer hearers; and such a form of the work might be convenient enough for our circumstances, as it would require fewer laborers to the same field—and the laborers are but few.—But our experience goes in favor of the more laborious course, and, especially, in favor of catechetical instruction, both for the adults and children. Our duty is to reason and persuade for what we believe to be the most useful course, whilst we should hold ourselves ready to do what we can, in the best way we can. Generally, where objections have been entertained to catechetical instruction, we believe, they have proceeded from some misapprehension as to what was to be taught and the manner of teaching it, or an underrating of the capacities of those who were to be instructed. A full experiment has in no case failed to prove a satisfactory answer to all objections. Brother Coggeshall has access to twenty-three plantations, containing upwards of two thousand souls, besides preaching at two churches to promiscuous

congregations. He returns 33 whites, 739 blacks; as members of the church in his mission.

The Cape Fear Mission, is situated on the Cape Fear river, in the neighborhood of Wilmington. The missionary reports it as being in a sound state. It covers twenty plantations. The negroes of several adjoining plantations assemble for worship on the Sabbath, and the week days are employed in catechetical instruction and pastoral duties. There are 7 whites, and 233 blacks, belonging to the church in this mission, and 150 children under catechetical instruction.

To these missions, we rejoice to state, there will probably be added from the present session of conference, three other missions. The important field of Waccamaw neck has been opened to us by an earnest application from seven of the most wealthy and influential planters. A new mission may also be expected between Pocotaligo and Combahee; and another on Santee and Congaree, near the junction of the Congaree and Wateree rivers. We do exceedingly rejoice that we have it thus in our power to preach the gospel, the pure and peaceful gospel of our Lord and Saviour, to those who have been sadly destitute. We need not add a word, brethren, to inflame your zeal for such a service. You know your duty, and you feel its force.

In view of the general aspect of the times, it may be expected of us to advert briefly on the subject which has engrossed so large a share of public interest, and, in some places, to the disturbance of the public peace. The present is a fair occasion, and we use it without reluctance, to declare ourselves frankly and unreservedly on that subject.

1. We regard the question of the abolition of slavery as a civil one, belonging to the State, and not at all a religious one, or appropriate to the Church. Though we do hold that abuses, which may sometimes happen, such as excessive labor, extreme punishment, withholding necessary food and clothing, neglect in sickness or old age, and the like, are immoralities, to be prevented or punished by all proper means, both of Church discipline and the civil law—each in its sphere.

2. We denounce the principles and opinions of the Abolitionists, in toto, and do solemnly declare our conviction and belief, that, whether they were originated, as some business men have thought, as a money speculation, or as some politicians think, for party electioneering purposes, or as we are inclined to believe, in a false philosophy, overreaching or setting aside the scriptures through a vain conceit of a higher moral refinement, they are utterly erroneous, and altogether hurtful.

3. We consider and believe that the Holy Scriptures, so far from giving any countenance to this delusion, do unequivocally authorize the relation of master and slave. 1. By holding masters and their slaves, alike, as believers; brethren, and beloved. 2. By enjoining on each duties proper towards the other. 3. By grounding their obligations, for the fulfillment of these duties, as of all others, on their relation to God. Masters could never have had their duty enforced by the consideration, "your MASTER also, is in Heaven," if barely the being a master have voided itself any thing immoral.

Our missionaries inculcate the duties of servants to their masters, as we find those duties stated in the scriptures. They inculcate the performance of them as indispensably important. We hold that a Christian slave must be submissive, faithful, and obedient, for reasons of the same authority with those which oblige husbands, wives, fathers, or others, brothers, sisters, to fulfil the duties of these relations. We would employ no one in the work, who might hesitate to teach thus, nor can such a one be found in the whole number of the preachers of this conference.

We advise the brethren to go on in their work, without regard to political discussions of any kind. They have no time, and we trust, no inclination, for any thing aside of their grand aim, the salvation of souls.

We commend them, brethren, to your constant prayers. We trust they count not their lives dear unto them, for the Lord Jesus Christ's sake. Summer or winter shall find them at their posts. "In death or in life," they still shall disdain any other retreat but that one to "the house not made with hands, eternal in the heavens."

May God who has appointed our work, and provided our rest, cover us, and the whole church militant, with the shield of his protection, and keep us unto the coming of our Lord Jesus Christ.

Political.

THE EXPUNGING DEBATE.

The speech of Mr. Leigh, taken in conjunction with that of Mr. Porter, may be assumed to have placed before the public the defence of the Bank whig Senators, and exhibited the case upon which they mean to rely. The defence is of two parts, the first of which was well known before; but the second must excite astonishment every where, and especially among the unsophisticated, and we must now be permitted to say, the deluded followers of these Bank whig Senators. The first point is to raise a panic about the destruction of the journal, as they please to term it, although there is no destruction of any thing; and the second is to take refuge under the innocence of President Jackson, and to deny out and out that any offence or crime whatever was imputed to him! This announcement will doubtless be received with total incredulity by the Bank whigs through-

out the Union; but the publication of Mr. Leigh's speech will dispel incredulity, establish the fact, and leave these Bank whigs the melancholy alternative of following the example of the Bank Senators in eating their speeches and charges, or of abandoning leaders who have so wonderfully abandoned their followers! The speech of Mr. Leigh will be published; and from that speech it will be seen that the innocence of the President is now the sole refuge, shelter and reliance of those who were denouncing condemning, and tearing him to pieces, two years ago. And if he is innocent, what are they? If they admit him to be innocent, what do they pronounce themselves to have been? Certainly they deprive themselves of all excuse, of all justification, of all defence, for their conduct two years ago; they exhibit themselves in the most lamentable point of view that ever a body of public men stood in.

Mr. Leigh has delivered several speeches, and not published them; but this one must be published. The public must have it, and it must be had in a form which will stop the denials of the Bank whigs. It is a speech which will disband the party! That part of it towards the end, which declares the innocence of the President, which absolves him from all offence, and all crime whatever, and in which Mr. Leigh solemnly declared, that if he was then sitting in a court of impeachment upon the President, he would return a verdict: not guilty; this part alone is enough. It will disband the party! It will fill with shame and indignation the 120,000 people who sent on memorials here against the "despot, tyrant, and usurper, who to gratify his own vindictive passions against the Bank, had violated the laws and constitution, usurped all power, produced a revolution, destroying all confidence, and struck down the country from a state of unparalleled prosperity to a state of unparalleled distress." These one hundred and twenty thousand petitioners, who only followed the lead, and re-echoed the words of the Bank whig Senators, must think themselves bewitched. At first they will not believe a word; at last, the speech will come, and, like a frightful apparition, overpower their senses. Then the storm of shame and rage must break forth; and all who were themselves innocent of designs to ruin the President Jackson, must separate themselves from leaders who have been so unjust to the President so false to their God, so faithless to their followers, so fatal to their country, and so shameless now in the face of the world. As for President Jackson, his measure of content must be full; he sees the assailants who, two years ago, were tearing him to pieces, now meek as doves, gentle as lambs, honoring his motives, defending his conduct, and crouching under the mantle of his innocence to save themselves from being convicted for violating the constitution, subverting justice, and disgracing the Senate.

As for the panic about the destruction of the journal, it is destined to evaporate in the vilest abortion which even this age of filippic and ephemeral panics has ever beheld. A new light has broken out, which converts the whole into ridicule. These original manuscript journals, which Bank whig panic Senators, and Bank whig panic Judges, would have us believe were sacred and untouchable—never to be touched in one letter under sacrilege and felony—these sacred journals, it is now known, have been considered and treated by the United States House of Representatives for thirty-five years as waste paper! and as such thrown away and destroyed. Such is the fact! for from 1799 to 1833, there is not a leaf of any manuscript journal in the House of Representatives. This fact was brought out by Mr. Rives in his speech, and here are his remarks upon it.

"It is a remarkable fact, that there is no original manuscript journal of the House of Representatives in existence from the date of the adoption of the constitution to the first session of the 18th Congress, 1823, '24. As soon as the journal was printed and published, it was supposed there was no longer any practical motive for retaining the original manuscript journal, which was, therefore, never taken care of, or preserved. Such was the practice during the whole period of the clerkship of the celebrated John Beckley, than whom there never was a more accomplished clerk, and but few able men; and if there be propriety in the maxim, CULIBET IN SUA ARTE CREDENDUM EST, such a practical construction of the constitution, in this regard, by a man so conversant with his business, must be admitted to be entitled to no slight consideration."

Where now are the panic Senators and the panic Judge! If writing a line across an entry, and drawing a circle round it, is sacrilege and felony, the destruction of the constitution, perjury, &c. &c., what is it to throw away and destroy in toto the entire journals of the most numerous branch of Congress for thirty-five years? What words have they got for this sacrilege; and what excuse have Messrs. Clay, and Calhoun, and Tyler, and Southard, ET ID OMNE GENUS, for sitting by in the House of Representatives while all this sacrilege, and felony, and perjury, was going on, and never once lifting a finger, or working a lip, in order to stop it? GLOBE

LETTING THE CAT OUT.—Our readers are aware that for some time previous to the decision of the question of the contested election in the House of Representatives of the United States, the opposition persisted in asserting it to be the intention of the Administration in that body to give to Mr. Newland the seat, right or wrong, on the ground, that they had made it a party question, and would give their votes in relation to it upon no other ground, for the alleged reason that it would be the means of giving a majority of the delegation in Congress from North Caro-